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MEN AND RELIGION FORWARD MOVEMENT

The Christian Socialist

The Golden Rule Against the Rule of G

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WHO ARE THE "INTELLECTUAL ASSES"?

EDITORIAL INTRODUCTION.

The report that certain notorious capitalist magnates and "rulers" in our American "Israel" are furnishing money in large quantities to equip the "Men and Religion Forward Movement" in order that it might fight Socialism and win the workingmen from Socialism to follow capitalistic church leaders has been received by us very calmly for several reasons. It might not be true; and if it were, it would only give added impetus to the discussion of Socialism; and if Socialism has now become so forceful in the world that it not only drives capitalist political parties to advocate reform labor legislation, but even compels churches to undertake nation-wide enterprises to win men, all Socialists should be encouraged. And we did not, and do not, wish to prejudge or prematurely criticise the "Men and Religion Forward Movement."

But since Raymond Robins, an official representative of the Movement, openly, violently and falsely attacks Socialism in his "Men and Religion" addresses, without any previous provocation whatever, and brands as "intellectual asses" the ministers and laymen who stand for Socialism, it is time to ask who is paying the expenses of this anti-Socialist movement which parades in the garb of religious evangelism?

Also, since the question of who are the "intellectual asses" is thus forced upon the American people from the "religious" platform, we venture to suggest that in Italy, Austria, Germany, Russia, France and Spain, where the church in general sides with corrupt governments and all forms of capitalist exploitation and opposes Socialism to such an extent that the working classes have become generally hostile to the church and religion, the leaders of the church are either economic ignoramuses, "intellectual asses" or mammon worshiping hypocrites; and that in America the cardinals, bishops, preachers, etc., who misread Christ's Gospel to the Poor as an exploiting class message and support the robberies of capitalism against the just, reasonable, Christian demands of Socialism are either economic ignoramuses, "intellectual asses" or hypocrites.

The unhappy experience of the churches of Europe in losing the people while fighting Socialism, and the steady growth of Socialism all over the world, ought to be sufficient to convince all who are not "intellectual asses" that such a course is most unwise and disastrous for the church. But if the capitalist magnates and their retainers in politics and business, by the use of a little money to support a so-called religious movement, can use the church people of America as cat's paws to pull chestnuts out of the fire for their enrichment, they will gladly furnish the money. And if the Men and Religion Forward Movement continues such false and unwarranted attacks on Socialism in other cities as Raymond Robins made in Pittsburgh the Socialists will be both wise and courageous enough to make that Movement the means of unprecedented Socialist agitation as Comrade Prosser has done in Pittsburgh.

Comrades, do not antagonize religion or provoke disturbances in church; but wherever a minister misrepresents Socialism use all your powers to get the truth presented to the people.

And there is no Socialist propaganda matter in the world so well calculated to reach church people effectively with the Socialist message as the Christian Socialist. Circulate the Protestant Episcopal Special, the Prosser Special, the A B C Special, this issue, and others among church people and they will quickly see the truth about Socialism.

Pastor Defends Socialism

From the Pittsburgh Press

Seldom has any religious controversy aroused more public interest in Pittsburgh than the series of clashes last week between Raymond Robins, the Men and Religion Forward Movement evangelist, and Rev. William A. Prosser, pastor of the Ames Methodist Episcopal Church, Hazelwood.

Mr. Robins, at a public meeting early last week, took occasion to criticize, with great severity, the Socialist party. Rev. Prosser at once resented the evangelist's remarks and challenged him to a public debate on the following points:

First—Resolved, that the teachings of modern scientific Socialism are fundamentally true.

Second—That the demands of Socialism and Christianity are identical.

Third—That Socialism is the next step in social evolution.

Fourth—That the adoption of Socialism as the world's social order will solve our economic and political problems and give Christianity a chance at self-realization.

On several subsequent occasions Mr. Robins refused to debate with the minister. Because public interest has been stirred deeply by their quarrel, the Press secured Rev. Prosser's consent to write a comprehensive article, exclusively for the Sunday Press, embodying in it the arguments he would have used in the proposed public debate. Rev. Prosser's article follows:

A CHALLENGE

By Wm. A. Prosser, Pastor Ames M. E. Church

AN OPEN LETTER TO RAYMOND ROBINS

My Dear Sir:

Let it be frankly admitted, in the outset, that this open letter is a challenge to you to state your reasons, if you have any, to the public, for your violent opposition and defiant attitude toward Socialism. It is also written in the interest of truth and fair play. If you have valid reasons for your opposition you will confer a favor upon society by giving them to the public press or in joint debate. I challenge you to do either or both. While I throw down the gauntlet and dare you to pick it up and defend yourself, I do so free from personal animosity toward you as a man or the Men and Religion Forward Movement which you have the honor to represent in Pittsburg and elsewhere. If you are honest in believing Socialism is contrary to scientific facts and have the data to prove it to be such, let me ask you in all candor to play the man and give them to us.

We are painfully conscious that since you have been in Pittsburg conducting the "social service" meetings in the eight days' campaign under the auspices of the Men and Religion Forward Movement, you have uttered some sweeping and startling assertions concerning certain "strange voices" a "party" and a party "program." Under pressure of questions you frankly admitted that the voices, party and program you refer to were the people called Socialists, the Socialist political party and the doctrines of modern scientific Socialism. In other words, you have first under cover of subtle insinuation, and they by blatant boldness and vitriolic temper and passion, held up to ridicule and contempt everything and everybody that can be catalogued under the term Socialism. You did this conscious of your position and of the support of the ministerial fraternity.

What Robins Has Said

For instance, the following are some of the things you have said. You declared "there are strange voices in the land that proclaim Christ has no power to save the poor and lost; that the Socialist program is 97 per cent indictment, most of which is true, and 3 per cent construction, all of which is on the bum, that class-consciousness is false, the class struggle nothing but personal hatred and economic determinism, nothing but a belly philosophy that shuts God and all moral motives and forces out of life; that an honest acceptance of the teachings of Socialism compelled one to give up God, Christ, the Bible and religion; that the adoption of Socialism would mean the destruction of the best in Christian civilization, and that I, or anyone else, who believed in Socialism was an intellectual ass."

These are your exact words, and they contain grave charges.

You delivered them with a vehemence and passion that left no doubt about your conviction and confidence. If they are true, you are in honor bound to submit the evidence. If they are not true they must be refuted.

When we heard you make these bold assertions we challenged you to substantiate your statements with valid reasons. You attempted a reply, which miserably failed to give mental satisfaction. You begged the question, evaded the issue and played to the gallery. We then charged you with misrepresenting Socialists, the Socialist party and the teachings of Marxian Socialism. We now say you are either ignorant of Socialism and the Socialist party or deliberately and maliciously falsify both. We then and do now again challenge you to a public discussion of the points at issue, either through the public press or in joint debate. You have thus far turned a deaf ear and heart of stone to both overtures. When you refused to permit discussion on the floor of your meetings and finally, on Tuesday, decided to deny anyone the right to question you on the subject of Socialism, there is no other recourse than to talk back to you and answer your ill-conceived or infamous charges against Socialism through the press.

For your private meditation, and others who may be interested, we submit answers to a few of your caustic and unwarranted assumptions about Socialism. If you can refute them please

stop long enough in your mad career either now, or next week, or next month or at the close of your present engagements, to do so for the benefit of this and all other intellectual asses in Pittsburgh and America. I am not nearly so much alone as you think and that you will find out some bright November morn.

"Strange Voices"

Yes, Mr. Robins, it must be frankly admitted there are many very "strange voices in the land." You and your kind, who represent, support and profit by the present profit-system, are responsible for them. They make a motley crowd dressed, like Joseph, in clothes of many patches and colors, and like the Prodigal son, would fain fill their poor bellies with the husks the swine do eat. These strange voices are the voices of men, women and children who have fallen among thieves and have been stripped of every God-given human right and left by the wayside half dead. They are the voices of economic slaves bleeding under the smarting lash of their master's whip; of the heretic, agnostic and atheist, who cannot see God because of the social hell many of them must live in, of the agitator and revolutionist who clamor for the destruction of mammonism and the establishment of a just social order. When seen together they constitute a queer-looking orchestra, and render strange music. Sometimes they play in the minor and sometimes in the major key. Sometimes you can detect the wailings of the socially damned and at others the strains of hope and the clarion calls to open revolt against moss-grown soul-murdering social conditions. But don't be unduly annoyed by the strange melodies you hear for they are the voices of God's oppressed people loudly calling, here and there, for deliverance from their tyrannical task masters. Perhaps you recall the historical facts that God has heard these voices in the past, not once, but many times, and delivered them. We have every reason to believe He has heard them again and is on His way to the rescue, not with a man, but a world-wide class-conscious proletarian democratic movement that cannot be brow-beaten into submission, bribed nor killed. God has seen the affliction of His people and heard their cry for help. The kingdom is coming, is positively coming, if not in and through the church then outside and in spite of the church.

But the voices you referred to are the voices of the Socialist agitators. Yes, these too are abroad in the land, and thank God for them! These voices may not be so well trained in the fine arts of elocution and sophistry as some others that might be named, but they are the voices of the true prophets. They are the voices of the sons of toil that come now from shop, factory, mill and store, instead of vineyards, plough fields and sheep-fold, as of old. But, like John the Baptist, they are the voices of the heroic and Godly dead come to life again. They are the voices of God thundering the Mosaic law and the Sermon on the Mount into the consciences of an anti-Christian, Mammonistic, claw-and-tooth social order. These voices have always and do now sound strange to "vested interests" and parasitic members of the human race. The voice of Moses was anything but melodious music in the ears of the tyrannical Pharaoh. The voice of Elijah sounded stranger in the heart of bloody Ahab and Jezebel than would the bedlam of Scottish bagpipes. And the sweet voice of the Master had the ring of Beelzebub, the liar, blasphemer and brawler, in the ears of Scribes and Pharisees.

Karl Marx's Voice

The voice of Karl Marx, living in and ringing out through thousands of Socialist agitators, is the voice of Atheism, Anarchy and hell in the ears of modern capitalism. Strange? No. Vested interests and their lackeys never did and never will enjoy the voice of the Man of Truth and Justice. They have hated it and when possible silenced it. But these same voices, strange and weird to the ears of the exploiters, have carried sweetest music to the souls of the oppressed. From Moses down to this hour these voices have declared in the words of Jesus: "The spirit of the Jehovah is upon me, because he hath anointed me to preach GOOD TIDINGS TO THE POOR; he hath sent me to proclaim RELEASE TO THE CAPTIVES, recovery of SIGHT TO THE BLIND, to SET AT LIBERTY THEM THAT ARE BRUISED and to proclaim THE YEAR OF EQUALIZATION, acceptable to Jehovah." Little wonder that the strange voices, with such a strange message, ...ike terror to the soul of the ruling, exploiting, profit-monger class and sends a thrill of joy and hope through the hearts of the dispossessed and disinherited of earth.

But these "strange voices" never have and do not now declare Jesus has no power to save the poor and the lost. There are thousands, yes, hundreds of thousands, of Christian people, ministers and laymen in the Christian Socialist Fellowship and Socialist p... who believe in the Jesus of the ...tic" Gospels, and confidently affirm that an honest application of the social teachings of Jesus in this age of machine production means the realization of the Kingdom of God, the universal co-operative commonwealth, Socialism. But what these strange voices do declare is, that a Christless mammon-bound church can never save the poor and the lost. The proof is all about us. Such a church can save only the rich by falsely educating the masses and keeping them in contented submission. The Socialist has no objection to the church as an institution if society demands it. What he strenuously objects to is that such a social institution as the church shall not be prostituted to conserve the interests of a particular class in society. Let the church preach and practice the truth herself; let her enforce, through personal, social and political action, the claims of the Golden Rule, the brotherhood of man, pure democracy, on all men and institutions impartially: let her function true to her God-given mission, and there is not a Socialist in the country who will object to it. If there are "strange voices" abroad objecting to the church as now functioning in society, who is to blame, the strange voices or the church? Please answer, Mr. Robins.

How Faith Is Lost

But let us be fair. There are those in the Socialist movement, as there are in the Republican and Democratic parties, and in society at large, who do not know the real Jesus of Nazareth nor the true mission of the church in society. All they know is a garbled Christ and a creeded church that boasts of its divinity and lives only to nurse its own hypocritical conceit. All they have been taught to believe in is a racial God, a class Saviour and an exclusive religion. When these people are suddenly and rudely awakened, through many contributing causes, to the absurdity of such anti-Christian clap-trap, they lose faith in all churches and all forms of religion. On the false supposition that all religions and churches are the same, they leave all and condemn all. There is no other destination for these unfortunates but intellectual agnosticism and atheism. It is the best and only nail they have on which to hang their hat. Out of ignorance, not out of human depravity, they deny many things we confidently believe and affirm. Who is to blame for their religious attitude—they themselves, the Republican and Democratic parties, Socialism, or a divided and prostituted church? These people believe all we have told them to believe and believed it until they were awakened to see the sham of it. Then they left us and now, for economic as well as moral reasons, we are trying to win them back.

Who and what drove them from the church—a bad heart, a false religious training, a subsidized church or hellish social conditions? I ask in all fairness how can these people believe in and stand by a creed and institution that does little or nothing to Christianize the places where they live and earn their bread: that leaves six days go to the devil and tries to keep one: that leaves the mass of the poor to shiver in the cold, perish with hunger, rot with disease in miasmic tenements, and die for want of pure air and water, sufficient food and clothing and a proper playground to gambol in? Answer this question, Mr. Robins.

But suffer one more remark on this point. I speak not for you, but for myself, and out of a personal experience which is a little broader than the four walls of my parish, when I say: I have never met a poor man, Socialist or non-Socialist, and never expect to, who did not applaud Christ and His good news of the Kingdom when they were presented to him without pharasaical cant, denominational coloring and metaphysical dogma. The poor man's objection is not directed against "Him of whom Moses and the prophets did write, Jesus of Nazareth, the Son of Joseph," but against our one-sided and dogmatic interpretation of what Jesus is and stands for. Jesus is too human for the poor man to kill him and vote him out of existence. Vested interests have done that; not oppressed humanity. The poor of earth now, as of old, love Christ and will go where He is impartially preached and practiced. Men's souls hunger for the Gospel of Christ, the truth that shall make them free and equal now, and will accept it eagerly when presented to them in its pristine purity. When we, like Jesus, can show them the Father who can come down into the walks of everyday life and heal the sick, feed the hungry, clothe the naked, comfort the disconsolate and usher in the year of human equalization, then will men say, as did Philip, "It sufficeth us." When we, like Jesus, can show men the marks of our sacrifices and sufferings in their behalf instead of the marks of our professional authority and economic superiority over them, then will men believe in us, as Thomas was led to believe in the resurrected Jesus. We must show men the Father by our personal and social "good works" if we would have them glorify God and follow His anointed.

Economic Determinism

Now what is this economic determinism that you glibly designate the belly philosophy and shuts God and all moral motives and forces out of life, and which renders it absolutely impossible for one to believe in it and at the same time be a Christian? If what you say of it—you never told us what it is—is true, it must be the devil incarnate and should be destroyed. But we shall not trust to your sweeping assertions and vociferous brawlings about it, but rely on historical and scientific fact.

The principle involved in the phrase is variously named by different writers as the "Economic Interpretation of History," "the Materialistic Conception of History," "Historical Materialism" and "Economic Determinism." The last two phrases of those most commonly used by modern Socialists.

The doctrine involved in the phrase is set forth in the now famous document known as the "Communist Manifesto," in the following words: "In every historical epoch, the prevailing mode of economic production and exchange, and the social organization necessarily following from it, form the basis upon which is built up, and from which alone can be explained, the political and intellectual history of that epoch."

The principle formulated and expressed by these words means that the basic forces in social evolution, or historical development, are ontogenetic, material; that the first form of world-life is stomach, the first needs of a human being are material and the first law of life is self-preservation; that the method by which a people seeks to satisfy its first wants conditions its higher life and shapes its religious, educational, social, political, industrial, and commercial institutions. It means that civilization in any given epoch is no better and no worse than its economic system, and that to create a new and higher form of civilization, a more equitable form of gaining a livelihood must first be established.

Guided by scientific research, modern scholarship has accepted this position. Prof. Seligman has said: "Taking man, however, for what he has thus far been and still is, it is difficult to deny that the underlying influence in its broadest aspects, has very generally been of this economic character. The economic interpretation of history, in its proper formulation, does not exhaust the possibilities of life and progress, but it emphasizes the forces which have hitherto been so largely instrumental in the rise and fall, in the prosperity and decadence, in the glory and failure, in the weal and woe of nations and peoples. * * * The starting point of all human activity is the existence of wants; to satisfy hunger and thirst, to secure shelter and to provide cloth-

ing were the chief aims of primitive man, and constitute even today the motor forces of society. However civilized he becomes, his material welfare forms the basis on which the whole larger life is erected."

Dr. Joseph Strong has added his testimony in the following words: "There cannot be a high intellectual and spiritual growth without an adequate physical basis. Man is the most perfect animal in the world. It was the highest physical organism which received the double crown of intellectual and spiritual life. In human experience the higher is conditioned by the lower, as the superstructure is limited by the foundation. * * * National religions, national ideals and national heroes have all had profound influence in shaping civilizations, but no one of these can compare with industry in constancy and universality of its operation or in the magnitude of its effects. It is through industry that man supplies his bodily wants, which, though no more real than intellectual and spiritual needs, are vastly more conscious and clamorous."

Prof. Lester F. Ward, probably one of the greatest sociologists now living, has written the following words in his book, "Pure Sociology": "It is becoming more and more apparent that the spiritual part of civilization is at least conditioned upon material civilization. It does not derogate from its worth to admit that without a material basis it cannot exist. But it is also true that the moment such a basis is supplied it comes forth in all ages and races of men. It may, therefore, be regarded as innate in man and potential everywhere, but a flower so delicate that it can only bloom in the rich soil of material prosperity. No amount of care devoted to it alone could make it flourish in the absence of suitable conditions, and with such conditions it requires no special attention."

Even Theodore Roosevelt, in his last Thanksgiving proclamation as President of the United States, conceded this point. He said: "With a nation as with individuals who make up a nation, material well-being is an indispensable foundation. Upon the material well-being as a foundation must be raised the structure of lofty life of the spirit, if this nation is properly to fulfill its great mission and to accomplish all that we so ardently hope and desire."

Care should be exercised not to interpret the principle of "Historical Materialism" in the terms of economic fatalism, mechanical materialism or philosophical atheism. They have nothing in common and Karl Marx, while holding to the former, repudiated the latter. Nor must it be understood as excluding mental, moral and spiritual thoughts, feelings and aspirations as social forces. While the phylogenetic and the socio-genetic forces are not emphasized by modern Socialism, they are recognized by it as no less than the onto-genetic. It does not deny that ideals may influence historical developments and individual conduct; and that men have and can, under great moral exertion and material sacrifice, rise above their environment and lead their age. Marx and Engels themselves are striking examples of this fact.

Not the Sole Element

Frederick Engels himself has made the matter clear enough in the following language: "According to the materialistic view of history the factor which is, in the last instance, decisive in history is the production and reproduction of actual life. More than this neither Marx nor I have ever asserted. But when anyone distorts this so as to read that the economic factor is the sole element, he converts the statement into a meaningless, abstract, absurd phrase. The economic condition is the basis, but the various elements of the superstructure—the political forms of the class contests, and their results, the constitutions, the legal forms, and also all reflexes of these actual contests in the brains of the participant, the political, legal, philosophical theories, the religious views * * * all these exert an influence on the development of the historical struggles, and, in many instances, determine their form."

Briefly stated, this the doctrine of Economic Determinism. Can you deny the quotations or overthrow the principle involved by valid reasons drawn from history and scientific fact? Does this sound as though it shuts God and all moral ideals and forces out of life? Does this compel atheism to believe it? Will you answer?

The Class Struggle

The class struggle is a doctrine but not an inherent part of Socialism. Socialism will destroy the class struggle by destroying classes and class interests. The class struggle inheres in and grows out of a class owned and a class operated social order, capitalism. But let me state it in the words of Marx and Engels. They say: "The whole history of mankind, since the dissolution of primitive tribal society holding land in common ownership, has been a history of class struggles, contests between exploiting and exploited ruling and oppressed classes."

It is clear that the struggle noted is not a human struggle for existence against nature, not a racial or religious warfare, not an individual conflict between Smith and Jones, but a class struggle between the owning-ruling-exploiting-profit-taking class and the non-possessing-dependent-working-exploited-wage-receiving class. That such classes have existed and do now exist, that they have had and do now have antagonistic interests and that they have carried and do now carry on a bitter and relentless warfare (the warfare between capital and labor), ancient, medieval and modern history proves.

The animus of the struggle is not personal feelings and interests, but a more equitable division of created wealth. The real point at issue between the classes is surplus value. Capitalists constantly demand a larger amount of surplus value (more profits, rent, interest, higher prices for commodities), and they organize, consolidate, monopolize and fight to secure it. If they succeed, it results to the worker in lower wages, longer hours of toil, insanitary shops, unsafe machinery, child labor, woman labor, foreign labor and disorganized labor. If the capitalist class secures more profits, more surplus value, the laboring class must either work harder, longer and produce more wealth or get lower wages. On the other hand, the workers constantly demand a larger amount of the surplus value (higher wages, shorter hours, safer and cleaner places to toil, better houses, lower rents and cheaper prices for commodities), and they organize, consolidate, monopolize and fight to secure it. If the workers succeed in securing their demands the capitalist class must take less profit. It is plain that both cannot have the same thing at the same time. It happens therefore that the interests of both classes are not identical, but positively antagonistic, and must ever remain so as long as capitalism endures.

Doesn't Promote Class Hate

It is evident that Socialism is not the creator of class divisions and the promoter of class hate, as is so often asserted. Class divisions and class strife are inherent in our social system. It is the system and not the individual that is responsible for them. Socialism abhors force and strife as much as nature does a vacuum. It delights not in the death and misery of any one. It cannot be destructive of human life and created wealth. It seeks to abolish the causes for these things. What it does do, and this is one of its chief functions, is to call attention to the causes of class interests, divisions and struggles, educate the dispossessed and oppressed masses in the truth and thus avoid personal revenge, murder, violence and civil revolt and to organize the proletarian class, middle class and all others who will heed, into a class-conscious, gigantic and world-conquering political party for the purpose of capturing the reins of government, destroying the causes of class divisions and strife and to abolish forever all social classes.

Capitalism, not the capitalist nor the Socialist, is the creator of class divisions and class struggles. As such it must fall. The vast proletarian army, that is its creation, and the welfare it is forced to carry on with the exploiting class, will compel it to rise up and unite to emancipate itself and the world. The class struggles form a series of social evolutions that have this for their goal. In the language of the "Manifesto" Socialism declares, "that the history of these class struggles forms a series of evolution in which, nowadays, a stage has been reached where the exploited and oppressed class cannot attain its emancipation from the sway of the exploiting and ruling class without, at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles.

I call in evidence another witness. It is the last national platform of the Socialist party. It says: "To unite the workers of the nation and their allies and sympathizers of all other classes to this end, is the mission of the Socialist party. In this battle for freedom the Socialist party does not strive to substitute working class rule for capitalist class rule, but by working class victory, to free all humanity from class rule and to realize the international brotherhood of man."

Can you deny that is the class struggle according to the gospel of Socialism? Does this teach hatred, violence and destruction? The Socialist believes not in, but stands stoutly against forced and blood revolution. He believes in peaceful revolution by social evolution. Society owes the Socialist movement of the world a debt of real gratitude for teaching the workers patience and organizing them into a class-conscious revolutionary movement that shall ultimately usher in the "kingdom" through the ballot, instead of leaving them alone, as your class does, drift blindly into violence and anarchy, which results in no good to themselves or any one else. Socialism demands peace, not tooth and claw.

The Program

You honored the Socialist party by admitting it was smart enough to have a program, but you discredit your own intellectual fairness and showed your spleen by vociferously declaring it was 97 per cent indictment, most of which was true, and 3 per cent constructive, all of which was bum."

Yes, Socialism has an indictment against the present-day order, and all of it is true. It has an indictment against it, based not simply upon surface conditions, but upon causes of these conditions. The basic cause of social conditions is surplus value, the profits the owning class steal from the working class, through class legislation and court rulings. I challenge you to prove the universal poverty and misery of the working class, especially of the iron, coke and coal workers, sweat-shoppers and slum residents, except by non-employment, overwork, low wages, high prices and over-taxation. All legalized robbery. The Socialist party has an indictment and it has evidence for conviction, but you have not been fair enough in my hearing to name it, much less disprove it. You assert without proof, you stab in the back and fight your man when you are on top.

You say, the constructive part of the Socialist program is only 3 per cent and that on the bum. With this, as with other things you declare about Socialism, you neither stated what it was nor why it is on the bum. Perhaps you know but you did not show any marked symptoms of your knowledge. For your ready convenience to answer I submit the immediate program of Socialism. Here it is:

General Demands

1—The immediate government relief of the unemployed workers by building schools, by reforesting of cut-over waste lands, by reclamation of arid tracts, and the building of canals, and by extending all other useful public works. All persons employed on such work shall be employed directly by the government under an eight-hour work-day and at the prevailing union wages. The government shall also loan money to states and municipalities without interest for the purpose of carrying on public works. It shall contribute to the funds of labor organizations for the purpose of assisting their unemployed members, and shall take such other measures within its power as will lessen the widespread misery of the workers caused by the misrule of the capitalist class.

2—The collective ownership of railroads, telegraphs, telephones, steamship lines and all other means of social transportation and communication and all land.

3—The collective ownership of all industries which are organized on a national scale and in

which competition has virtually ceased to exist.

4—The extension of the public domain to include mines, quarries, oil wells, forests and water power.

5—The scientific reforestation of timber lands and the reclamation of swamp lands. The land so reforested or reclaimed to be permanently retained as a part of the public domain.

6—The absolute freedom of press, speech and assemblage.

Industrial Demands

7—The improvement of the industrial condition of the workers.

(a) By shortening the workday in keeping with the increased productiveness or machinery.

(b) By securing to every worker a rest period of not less than a day and a half in each week.

(c) By securing a more effective inspection of workshops and factories.

(d) By forbidding the employment of children under sixteen years of age.

(e) By forbidding the interstate transportation of the products of child labor, of convict labor and of all uninspected factories.

(f) By abolishing official charity and substituting in its place compulsory insurance against unemployment, illness, accidents, invalidism, old age and death.

Political Demands

8—The extension of inheritance taxes, graduated in proportion to the amount of the bequests and the nearness of kin.

9—A graduated income tax.

10—Unrestricted and equal suffrage for men and women, and we pledge ourselves to engage in an active campaign in that direction.

11—The initiative and referendum, proportional representation and the right of recall.

12—The abolition of the senate.

13—The abolition of the power usurped by the supreme court of the United States to pass upon the constitutionality of legislation enacted by congress. National laws to be repealed or abrogated only by act of congress or by a referendum of the whole people.

14—That the constitution be made amendable by majority vote.

15—The enactment of further measures for general education and for the conservation of health. The bureau of education to be made a department. The creation of a department of public health.

16—The separation of the present bureau of labor from the department of commerce and labor, and the establishment of a department of labor.

17—That all judges be elected by the people for short terms, and that the power to issue injunctions shall be curbed by immediate legislation.

18—The free administration of justice.

Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government, in order that they may thereby lay hold of the whole system of industry and thus come to their rightful inheritance.

The Ultimate Program

The ultimate goal of Socialism is the establishment of the "Universal Co-operative Commonwealth," which is nothing less than the kingdom of God and His justice which Jesus, your professed leader, taught you to pray and work for. We demanded that the world shall be in the hands of all the people, the rightful owners. In the name of God and suffering society, we demand a world of the people, for the people and by the people; the universal realization of liberty, equality and fraternity; the absolute sway of democracy in every institution in which men live, move and have their being, and we pledge to each other our lives, fortunes, honor and sacred ballots to accomplish the task.

The Ultimate Program

Put in the form of brief propositions, the ultimate program stands thus:

First—The collective ownership of capital, the private ownership of wealth.

Second—Production for use only.

Third—Co-operation in industry, commerce and all forms of human activity.

Fourth—Labor or starvation for all able-bodied men.

Fifth—The full product of toil to the worker.

Sixth—Universal democracy in politics, with equal franchise, the initiative, referendum and imperative recall.

The full ripe fruit of the realization of this program no man can tell. But any unbiased mind can see that it must result in: Democracy and political independence, intellectual and religious freedom, the universal practice of the teachings of Jesus Christ, the fraternization of humanity and a united world in the arms of peace and plenty. The triumph of Socialism will mean a chance for children to enjoy childhood; for women to be womanly; for men to be manly, and the whole world to attain the end of its creation.

Socialists confidently expect Socialism to triumph and become the successor of capitalism as the world's social regime. The logical issues of capitalism, the demands of justice, the welfare of the race, the increasing and rising social and moral consciousness, the inherent and universal love of peace and plenty, the omnipresent principle of progress, in short, all the social forces, ontogenetic, phylogenetic and sociogenetic, will compel the world ultimately to adopt Socialism as the next social order. To assist in the evolution of society to this revolution, to educate the masses and prepare the world for this social change is the purpose and end of the national and international Socialist movement.

Now, Mr. Robins, this is the program of Socialism, and you may believe as you say that 97 per cent in indictment and only 3 per cent construction, and that on the bum, but your belief and assertion do not make it so. You falsify the facts in the case, and the evidence is before you. But grant all you say of it is true, I challenge you to produce its equal or better. I am not saying too much, but keeping strictly within the four squares of fact when I say that outside of the Bible there is nothing its equal in all the realm of literature. For destructive and constructive work it is the greatest political, economic and social program in existence. If there is an equal or superior, please do us the favor by telling us about it.

"An Intellectual Ass"

It is your opinion expressed publicly, then again in private to me, that I or anyone else who believed in the doctrines and program of Socialism, is an intellectual ass. I do not know what an intellectual ass is. I have never seen one nor read about one. I presume it is an animal or four legs, with a head either on its tail or shoulders. But since I do not know and you did not enlighten us, I will not presume. But whatever it might be your opinion on the subject is discounted. However, let me inform you, there are a goodly number of those creatures in this neck of the woods. Twenty thousand of them in Allegheny county expressed their confidence in it in the last election by voting the Socialist ticket. Next November, Mr. Robins, you may expect to find about 2,000,000 of the creatures bob up and vote for the Socialist candidate for President of the United States. No doubt you are aware by this time the woods are full of them.

In closing let me say you publicly apologized for calling me an "intellectual ass" on the ground you did not know I belong to the ministerial group. In private you recanted and with great deliberation named me and all others who believed in Socialism, an "intellectual ass." Your apology was made to gain public favor. It was insincere and a sham. If you have no respect for me as a man, I do not ask your respect for me as a minister. If Socialists are intellectual asses I am perfectly satisfied to live among them and bear your epithet. These people are my people; their destiny, my destiny. I stand or fall with them.

But in all sweetness of spirit and candor of soul let me ask you, do you think your spirit and attitude toward Socialism and Socialists in general is warranted? Do you really think no good can come out of Nazareth? Even granting that Socialism is fundamentally in error and all Socialists are misguided, do you really think your defiant attitude and sweet-scented epithets will overthrow the one and save the other? Have you not progressed far enough in Christian discipleship to know and practice, at least a little bit, the Golden Rule? If you have not, you are a back number. Your leadership is vain. You will never reach the men you are out to reach.

I am, sir, yours for the revolution,

WILLIAM A. PROSSER.

Robins Probes Pittsburgh's Vitals and and States Objects of the Men and Religion Forward Movement

[If the Men and Religion Forward Movement would confine itself to experimental and practical religious work, instead of trying to make itself the political ally of the very capitalist system that causes the moral and economic evils which it is supposed to be trying to lessen, it would be of real service to humanity, and the Socialists would not seek to hinder but to help it. But if it is a mere anti-Socialist propaganda under the cloak of religion, the Christian Socialists of America will make things very warm and interesting for the "M. & R. F. M." wherever it appears. We judge, however, that the following statements of Mr. Robins, quoted from the Pittsburgh Press, more fairly represent the "Movement" than does his foolish attack on Socialism The future will tell—and "the future is ours!" no matter what scheme the enemies of Socialism try.]

Robins Probes Pittsburgh's Social Vitals

(February 1, Press)

Raymond Robins, speaking to a large gathering of Pittsburgh business and professional men, delivered probably the most important utterance of the Men and Religion campaign at a luncheon conference in the Fort Pitt Hotel at 12:30 o'clock today.

He preached from the text of "Pittsburgh: Its Promise and Its Possibilities," using charts picturing the statistical finding of the most recent survey of this city from a social service viewpoint. His conclusions were the reverse of pessimistic and his suggestions indicated that by social service the great percentage of so-called crimes in this community were easily preventable.

He pictured the menace of unwise agitation and violence that must surely come if those in present mastery of the community do not awake to their responsibility and act promptly. "Boys" was one of his first topics. Displaying a chart he said:

"This chart proves conclusively that you lose 54 per cent of your boys before they pass the eighth grade in your schools. In the city of Hartford, Conn., 85 per cent passed the eighth grade, as compared to 46 per cent here. This shows the need of industrial education and a more intelligent understanding of boy instruction.

"Here is your population chart. It shows 38 per cent of American-born citizens, and unless you count the 13 per cent American negroes you must admit that Pittsburgh is really a foreign city.

Social Waste Causes Crime

"Your crime chart by arrests shows that 80 per cent of those imprisoned is due to social waste. Drink, disorderly conduct and suspicion have raised your crime rate to this extent. Congenital crimes are in a great minority here. This spells hope. Pittsburgh crime can be and must be cured to a large extent. Social neglect and lack of social provision are plainly indicated. Twenty-five per cent motion pictures, 25 per cent pool rooms, no social provisions in the public schools, and but few settlement houses are the causes.

"Your vital statistics show that your death rate can be either raised or lowered as you choose to pay for inspection and efficiency in your city government. Proper inspection and

(Continued on page 5)

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REV. DR. KIRKLAND APPEALS TO SOCIALISTS FOR HELP

Dear Comrades: You have no doubt read how I was assaulted and shamefully beaten at a public meeting of my church because I denounced capitalistic grafting, and how these same people got out an injunction against me asking the Circuit Court to forbid me preaching the Gospel of Truth. We won every point at issue and excluded these same fellows and now every officer is a Socialist and most every member, but we are poor and must have help.

We hold the church property worth forty or fifty thousand dollars, but that brings no special income. There are hundreds of Socialists thinking of coming to Florida, and without information and warning some of these may be grafted of all they have. We will help you if you will help us. To every one who donates one dollar on our work here we will send a type written letter giving all the information we can gather about Florida and where a cheap home can be had in a good colony. And from those who are not coming to Florida any donation will be appreciated. Yours for humanity,

R. Lee Kirkland, Tampa, Fla.

THE PROSSER SPECIAL

The Prosser Special speaks for itself. Read the two great articles in it, the S. S. lesson and the thrilling short story, and you will say IT IS GREAT PROPAGANDA FOR THOUGHTFUL PEOPLE.

Distribute all of them you can at church doors and at homes. It is good for people of every creed.

Also get your branch to order a big bundle. There is nothing more effective for propaganda.

Quit putting out cheap, weak, hurtful literature. GET THE BEST.

We want $160.00 to send the Prosser Special to all the Methodist preachers in America. Will you help? Send all the money for this purpose you can spare. And it's just as good for other preachers. It ought to go to every one—and that would cost about $1,500.00. But some comrade who reads this could and ought to send the whole amount. DO BIG THINGS FOR THIS GREAT CAUSE. It will do immense good and inspire others.

TILL 1912

All 50c subscriptions hereafter received until June 1 will expire Jan. 1, 1913. The sooner you get them in, the longer they will run! Hustle is the word.

ROBIN PROBES PITTSBURG

(Continued from page 4)

increased efficiency means a correspondingly low death rate.

"Here is your juvenile delinquency chart: Sixty per cent of your crimes of juveniles are crimes resulting from the gang spirit. When you and I were boys of 12 to 17 years of age we would not take a dare but climbed over the fence and stole the apples. We got no worse than a tanning. The city boy today who obeys the same impulse and robs the Italian vender of an apple is a criminal.

"Your juvenile delinquency is the penalty of not providing proper outlets for the natural predatory instincts of the growing boy. Play grounds, social service work in the schools, settlement houses, are the answer.

No Individual Control

"I want to call your attention to the fact that there is practically little or no individual control over home conditions in the city of today.

"Your chief of police is the bishop and your patrolmen the lay clergymen who mold and form the morality of your growing citizens.

"The child of foreign parentage is today the tutor of his parents. The child learns his lessons on the street. The policeman on the beat controls the morality of the street. His dictates affect the child and the child instructs the major portion of the population of this 'foreign city.'

"There is no proper supervision or interference with gang politics. You are giving your girls to the dance halls and your boys to the saloons.

"I am not pessimistic. City building is the greatest proposition that you face today. Your provisions of the future must not be for parks and highways, and great buildings, but for the saving of the present and the future citizen.

"There is much unrest and I do not censure the agitators for they have much to be agitated about. Pittsburgh is a city of promise. In no city of the land is the opportunity greater. If you men who are now the masters do not act others less wise than you will act. They will act with ruthless hands, destroying much that has been gained. This is the menace of the modern American municipality.

"I do not censure the insurgents against existing social conditions, but they are striking blindly and without wisdom. It is for you men to awake to the opportunity for intelligent control of this social unrest. Change must come and will come, whether you act or remain idle. It is for you to say whether Pittsburgh will 'promote progress' sensibly, charitably and efficiently towards better conditions or will have your present authority wrested from you by violent hands."

The leaders of the movement devoted this forenoon to the conferences and committee meetings for the purpose of summarizing results accomplished during the four days that the convention has been in session, and for planning more work to supplement and complete that already done.

Raymond Robins and Clarence Barbour, as well as all the other team specialists, declared the enthusiasm and ready co-operation of the people of Pittsburgh in the work of the movement was most gratifying.

And at a conference of the team workers in the Breakfast room of the Fort Pitt Hotel this morning presided over by Mr. Robins, there was much joyous congratulation over results which inspired the workers to even more ambitious plans for the remaining four days of the convention.

Mr. Barbour said:

"Our four teams of specialists gathered from all parts of America and from across the sea have set forth the six-fold message of the movement—Bible study evangelism, community extension, boys' work, missions and social service.

"In platform meetings and in institutes, all phases of these movements have been fully and freely discussed.

Friend of Local Church

"The objective of this movement is the local church. The movement comes as a friend of the church, with full realization of the fact that unless the local churches of this community can be stimulated to systematic and definite lines of service, with a vastly larger participation in active work on the part of the membership, and an increased co-operation along lines of united effort with other churches for the general community, no permanent gain will appear. If Pittsburgh is reached by the whole message it will be reached by the men of the city. This Men and Religion Movement is no magic cure-all. It is a very definite program, but the program must be locally worked.

"Great masses of our citizenship, especially among those who toil with their hands, are coming to understand the message of Christ, and to give it full, free and frank expression.

"This movement exalts individual enterprise as well as social service. Either without the other is incomplete and inadequate. It is religious, not merely moral.

"Religion alone is capable of arousing permanent enthusiasm in the enterprise of promoting the higher civilization of the kingdom of God. Men listen to the high appeal. They sacrifice time and money because they are stirred to the depths, while morality, without the compelling and persuasive force of religion, leaves them untouched."

Mr. Barbour estimates that 12,000 men have attended the various sessions held by the Men and Religion Forward Movement during the four days that the convention has been in session

At noon today a boys' conference was held in the Colonial Annex in which the boys' subcommittee of the committee of 100 and the 19 division chairmen participated. This conference was addressed by John L. Alexander.

One of the interesting subjects for discussion was "Songs Suitable for Use in Boys' Work." It is the opinion of most of the members of the boys' sub-committee that only songs of heroic themes should be used in boys' work and that all music dealing with death and the grave should be avoided.

Stand Taken By Prosser Approved

From the Pittsburgh Press

At a meeting last evening of the congregation of the Hazelwood Methodist Episcopal Church, of which Rev. W. A. Prosser is pastor, the following action was taken, in connection with the controversy Rev. Prosser had last week with Raymond Robins of the Men and Religion Forward Movement:

"Whereas, Raymond Robins, social service leader in the Men and Religion Forward Movement, while in our city, did repeatedly and without provocation, make an unwarranted attack on Socialism and Socialists; and

"Whereas, Mr. Robins was unfair and guilty of conduct unbecoming a Christian gentleman towards Socialists in general and our pastor, Reverend William A. Prosser, in particular, in saying that the constructive part of the Socialist Program was only 3 per cent, and that bum, and in calling Mr. Prosser an 'ignoramus' and an 'intellectual ass'; and,

"Whereas, We believe the words and attitude of Mr. Robins have done unmeasured harm to the cause of God, the Church of Christ and the Men and Religion Forward Movement, in the whole country by putting them in a false light before the minds of the working classes we are trying to reach; and,

"Whereas, We know our pastor to be an intelligent student and honest seeker after truth, a fearless and eloquent preacher of the Gospel of Christ and a loyal churchman, who is building up and not tearing down the Church;

"We, therefore in behalf and by order of unanimous vote of a very large congregation Sunday night, Feb. 4, 1912, hereby express our confidence in and hearty approval of the position taken by our pastor in the controversy of the past week.

(Signed) "THE COMMITTEE."

Copies of the above have been sent to the various ministerial associations of the city for their approval or other action.

Socialist Challenges Churchman

From the Pittsburgh Dispatch

The question of Socialism, which has been pretty much to the fore since the opening of the local campaign of the Men and Religion Forward Movement, was made a real feature last night when Rev. W. A. Prosser, pastor of Ames Methodist Episcopal Church of Hazelwood, issued a formal challenge to Raymond Robins, the Chicago social worker, who is one of the leaders in the Forward Movement, to a public debate on the question.

The Chicago man and the minister had a clash Monday morning at the meeting of the Union Ministerial Association and came together again yesterday at the social service institute at the Eighth Street Reformed Presbyterian Church. Although Mr. Robins apologized yesterday for his remarks to Mr. Prosser on Monday, the feeling regarding the question of Socialism was not lessened and some tart remarks passed between the two. The Chicago man announced then that he was ready to debate Socialism, so, although the debate was not held at the gathering yesterday because of the protests of the audience. the minister took Mr. Robins up and last night issued his formal challenge, feeling confident that the social service worker would be as willing to have the debate at any time as he expressed himself to be yesterday afternoon. It was later declined by Mr. Robins.

Mr. Prosser's Challenge

Mr. Prosser's challenge follows:

To Mr. Raymond Robins, Pittsburg, Pa.

Dear Sir: On Monday Morning, Jan. 29, 1912, in an address given by you before the Union Ministerial Association in the First Presbyterian Church, you said, among other things: "There were strange voices in the land proclaiming that Jesus Christ had no power to save the lost and the poor; that there was a party in existence that had a program which was 97 per cent indictment (most of which was true) and 3 per cent construction (which was on the bum) and that class-consciousness was false, class-struggle nothing but personal hatred and that economic determinism was a belly philosophy that shut God and all moral motives out of consideration.

At the close of your speech, in answer to your own request for questions, the undersigned arose and asked: "Is the party you had reference to the Socialist party, and are the teachings those of Socialism?" You acknowledged they were. Then, in answer to a further question to give your reasons for your statements concerning the Godless nature of the Socialist program, you, in substance, held Socialism up to scorn and condemned it as a menace to the Church, Christianity and society, without giving, to the satisfaction of any candid mind, valid reasons.

Evasion Is Charged

In reply we declared you were wrong in your contention and misrepresented the teachings of Marxian Socialism. We challenged you to debate the question at an appointed place and time. You evaded the issue and did not say definitely whether you would or no.

Now, sir, in view of your unwarranted assertions concerning Socialism, your indefiniteness at the meeting and the seriousness of the question at stake, I take this means to again challenge you to discuss the whole question either in writing, through any available paper or magazine opened to us on equal terms, or to a public debate in any church or hall in Pittsburg that will open its doors for the occasion on the lines of the "Square Deal." The discussion may follow any one or all of the following topics:

First—Resolved, That the teachings of modern scientific Socialism are Fundamentally true.

Second—That the demands of Socialism and Christianity are identical.

Third—That Socialism is the next step in social evolution.

Fourth—That the adoption of Socialism as the world's social order will solve our economic and political problems and give Christianity a chance at self-realization.

You may send your reply through the public press or to 4648 Second avenue, Pittsburg, Pa.

I am, sir, by your designation, "an intellectual ass," but by my proper title and name,

Rev. William A. Prosser.

Mr. Robins Disdainful

"I have no time to devote to a debate on Socialism with Mr. Prosser or anyone else," said Mr. Robins last night. "Let him issue all the challenges he wishes. I will not pay any attention to them. The challenge to debate is a bit of a baby game, after all; it accomplishes nothing and has no part in the movement which has brought me and my fellow-workers here. You may quote me as saying that anyone who wants to indulge in the childishness of challenging to debate is welcome to do so; for myself I don't countenance it, and I certainly will pay no attention to the challenge in the present instance."

The question of Socialism came up again yesterday at the social service institute meeting in the Eighth Street Reformed Presbyterian Church, when Mr. Robins and Mr. Prosser came together once more. It was the exchange of repartee between these two gentlemen which enlivened the ministers' meeting Monday morning. Yesterday Robins apologized for having called the clergyman "an intellectual ass" at Monday's session, explaining that he didn't know "Brother Prosser was a minister." Despite the apology there was heat enough in the church yesterday to keep the frost off the window panes for awhile.

How Clash Proceeded

After Robins, in a long address, had outlined the social evils in Pittsburgh he invited questions and several Socialists asked questions which didn't get satisfactory answers. Then Mr. Prosser allowed that the man from Chicago was all right as long as he dealt with symptoms, but that he wasn't there when it came to causes and remedies. The minister then started to state the Socialist remedy for the social ills as they had been outlined by the social service worker. Robins interrupted with the statement that the clergyman was not quoting him right, and the latter retorted that he had the floor.

"Now, don't get ugly," ventured Robins, "you have the floor only with the consent of these men here on this committee."

"I won't get as ugly as you were yesterday," the preacher came back, and then he went on to declare that the Socialists had the right solution. He asked why the laboring man got so little of the wealth of the country and the capitalist so much, and why employers so often failed to pay a living wage. Robins said the workingman sometimes made money and the capitalist did not. He said the purpose of the institute was not to discuss political questions, but if the others wished it he was ready. There were many protests against a debate.

Robins went on to say that social reform would not be brought about by social revolution, but that the social conscience must be educated to the point where the employer would be willing to pay a living wage. After asking 10 minutes in which to give his views, Robins said that after a thorough study of the question he was convinced Socialism would not solve the problem. Capitalism alone had solved the problem of production and civilization depended for its existence on the principle of surplus. Open competition was the remedy for present social ills, but competition in a closed field would breed only the wolf. It would be impossible to fairly distribute labor under the Socialist theory of equal wealth, and added:

"If you are on the square as a Socialist you are through with Christ."

Before the discussion with the Socialists, Robins discussed the congestion in cities, declared it was necessary to make the city more tolerable as a Christian community and that this could be done only through co-operation, which was social service under another name. He said there were two reasons why many children were hungry, poorly clothed and prone to disease, such as tuberculosis, due to living in unhealthful tenements. The first was the inadequate wages paid by employers and the second the misuse of money by employes, the workingman spending his money for liquor and other injurious things. These evils must be remedied through co-operation.

Where's the man with that $1,500 to send the Prosser Special to all the preachers of America? Or where's the 100 men with $15 each?

A HYMN OF LABOR

By James P. Kelley, Kelleyville, N. H.

Oh Church of God commissioned,
Oh Church, the Lord Christ's bride,
Be thine—'twas thy brave Master's place!
Upon the weaker side.

Weaker, because his Kingdom
Is not yet come indeed;
Weaker, for that an evil world
Is drunk with gold and greed.

Toil, with her sons and daughters,
Heart-sick and overborne,
Fainteth because thou comest not
To ease her lot forlorn.

The legions of the toilers—
Embattled men, not saints—
Now and again, all bitterly,
Chafe at the law's restraints;

Yet will the God of Battles—
Yea, and the Prince of Peace!
Defend the justice of their cause
Until the glad release;

Until no man need hunger,
Or worked to death lie low,
No maiden crave the wage of shame,
No slave-child haggard grow.

Oh Church, the poor are weary,
They cry, "Oh Lord, how long!"
Stay not; in thy great might arise
And right the cruel wrong!

THE BIBLE

The Bible is the greatest book in the world. It is the mightiest revolutionary volume in print. The spirit and teachings of the Bible and the spirit and teachings of Mammonism are diametrically opposed and bitterly antagonistic. There is enough social dynamite within the covers of the Bible, if properly applied, to blow our present social order to atoms. As now operated there is not an institution among us that could stand the test of a critical and candid examination in the light of Biblical truth. The Bible demands the dethronement of property in favor of the enthronement of man. It demands the abolition of private capital and the establishment of collective capital. It condemns the taking of interest on loans made to a brother man, all forms of exploitation, all social classes and distinctions and war of whatever kind. The Bible is Socialism par excellence. The adoption of the Bible as the world's rule of conduct would mean the adoption of Socialism as the world's social regime. No Christian can intelligently and honestly accept the teachings of the Bible without at the same time becoming a thorough-going Socialist.

Wm. A. Prosser.

PITTSBURGH, PA., APPEAL

Reader and friends of the **Christian Socialist** who live in or near Pittsburgh who wish to reach Christians with the message of Socialism can best do so by co-operating with the Pittsburgh Center of Christian Socialist Fellowship in its organized systematic work in Allegheny County, Pa. Great things can be accomplished for Socialism in this vicinity before Nov. 1, 1912, if every reader will help us to reach the 500 or more churches and ministers of this county. Every live minister in the county is studying Social Problems and needs but to be awakened to the fact that he is a Christian Socialist, to enlist in this World Movement. Active or associate membership of every reader in this vicinity is needed to properly push the propaganda. Surely no live Christian Socialist needs to be urged to co-operate. Get in touch with the Center Secretary, Bessie M. Womsley, 706 Penn Building, or with any member with whom you are acquainted. Local Bulletin, Speakers' dates and other information upon application. Saturday's Leader, Post and Sun publish notices of Sunday meetings.

Send twenty three-month subs. for the Christian Socialist for $3.00 to a list of names of your own choosing, or forty for $5.00. If you can not afford it yourself, get other comrades to help you.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Amos M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR FEB. 25

The Baptism and Temptation of Jesus. Mark 1:9-13. Matt. 4:1-11

Golden Text: For in that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2:18.

Jesus Baptized

When Jesus was about thirty years old he came down from Nazareth to John in the wilderness to be baptized by him in the River Jordan. Not the time, nor the place, nor the mode, but the fact of Christ's baptism is the point of emphasis.

Why was Jesus baptized? Matthew alone gives the answer. He reports Jesus as saying to John: "Suffer it (me) now; for thus it becometh to fulfill all righteousness." Notice Jesus is not made to say that he "must," or that he "needed" to be baptized, but simply it "becometh" us to carry out every requirement, or phase of righteousness. His baptism was more a public declaration of his plan and purpose than of personal need. He was baptized at the hands of John to ratify John's mission; to inaugurate his ministry which was not to destroy the "Law" but to comply with it and demand its adoption by society, and to stand for the moral purity which it beautifully symbolized. By his baptism Jesus publicly declared he was the Messiah; that he accepted the Messianic ideal and mission, and that he was now ready to enter upon the Messianic work.

Some time during the performance of the baptismal service came that awful supernatural sign that this was indeed "He that should come." From the cloven heaven streamed forth the Spirit of God in a dove-like radiance that seemed to hover over his head in lambent flame and to confess: "This is my beloved Son in whom I am well pleased." Whether this event was visible and intended for all or only for John and Jesus, or only for Jesus, we do not know. There is no question, however, but that the event made a profound impression on the minds of both John and Jesus.

What a magnificent inward equipment for any man to have to start out on his mission in life! It is as necessary today for us as it was yesterday for Jesus. Would to God that every son of the human race was as well equipped when he starts out on his public career! Would to God that every man that poses as a leader of men and a social reformer was so internally well equipped! Well, he must be to finally and fully succeed.

In the Wilderness

"Then," says Matthew; "Straightway," says Mark, "the Spirit driveth," "led," Jesus into the wilderness. And he was there forty days tempted by Satan; and he was with (in the place of) the wild beasts." "Then" and "Straightway" indicate that Jesus sought solitude soon after the event of the baptism.

Inauguration, then solitude. This is the psychological order. The spirit creates an inherent sense of need that drives the soul with a big job on its hands into solitude for meditation and self-conquest.

Exceptional? No. It is all human, very human. It is warm with human blood and bears the marks of human experiences. Moses, Elijah, Paul and thousands of others have been in solitude forty days and more before undertaking important work for society. It is only the unthinking horse or the blatant fool that rushes heedlessly into battle. Every conscientious man called of God to work out social redemption, conscious of its importance to the race, the difficulties to be encountered and the trials to be faced and mastered, seeks to be alone not once, but many times, for a season. A sense of personal need drives him from the face of friend and foe. There is a time in every social reformer's life when to him the barren peaks of mountains are "gardens of Eden" and when "human silence is golden." To desire to be alone with your own soul, and with God, listening to the voice of nature and nature's God, is not a sign of weakness but of strength, not of moral cowardice but of moral courage. It is evidence of the presence of the Spirit of God. For the Spirit of God is as much in a man's moral struggles with personal doubts, passions and ambitions as in his victories and exultations. He who has never fought himself is ill-prepared to fight the world. Self-Conquest precedes world-conquest.

The moral testings of Jesus in the wilderness were really but one temptation in three forms. The three forms represent the three avenues of approach to the soul of man, and the three appeals were made to the three vulnerable spots in human nature.

The first form of trial was an appeal to physical needs. It is the old but ever new economic problem. Jesus was hungry and felt his hunger. The suggestion came "If thou art the Son of God command that these stones become bread." Why not? He was hungry, physical needs came first, it is the right of man to eat, drink and live well, and he had the power to convert the raw material into usable commodities. The first law of nature is self-preservation. What was wrong in the suggestion?

Jesus answered, "Man shall not live on bread alone, but by every word that proceedeth out of the mouth of God." Jesus did not, here or anywhere else, say that man did not need bread, physical comforts; that it was wicked for him to have them, or that he should not use his physical, mental and spiritual powers to convert stones into bread. He said as plainly as it could be said that Man could not live on physical comforts alone. Man needs bread, but more than bread; he needs leisure, books, music, paintings, justice, love, mercy and fellowship with God and Man. He did not say it was wicked to make bread, but wicked to make it in the wrong way and for man to consume all his energies in the manufacture of a bread and butter civilization. Let men make bread, but make it according to laws of righteousness, and as a means to a higher life. Jesus did not condemn production, but only an unjust method of production, a materialistic life and a materialistic civilization. He repudiated all of these in favor of a moral and spiritual civilization founded on a just system of economic production and distribution. He refused to live by bread alone, or to make bread, though he needed it, at the devil's suggestion. Let Christian people and Christian nations follow his example!

Every man is tempted on the economic plane; and the temptation of most men never goes beyond it, for it is here most men meet their Waterloo. To convert stones into bread (money and power) is their aim in life and the acme of their ambition. They willingly consume their physical and mental energies, stand ready to use God or the devil or both, or gladly bow to any power and follow any hellish device, to transform stones into bread. They will lie, defraud, corrupt, poison and murder innocent men, women and children to secure the bread supply of the world. They will make and maintain states, institutions, laws and customs by means of which they may own and exploit the world. They will drive men into slavery and the world into hell to make bread for their own comfort. Whatever else they may do for the world they can never save it. They are not world saviours, but world destroyers.

This is the first temptation that confronts social institutions, especially churches and all reform and revolutionary movements. These, in the beginning, are necessarily poor. They start among the poor and are without money or prestige. They are in need of material resources. The temptation comes to listen to plausible schemes by which to enrich their treasuries, to use their inherent forces and to compromise their principles in order to increase their membership and secure support. The church has yielded and lost her power. She now does her business after Mammon's suggestion. She buys and sells, borrows and lends, fawns and caters, just as the devil suggested, to win approval and support. Let the Socialist Movement of the World take warning by the Christ of yesterday and his church of today. If it would stand forth as God's anointed and approved movement, clad in irresistible power, it must keep itself pure and declare that "Humanity" cannot live by bread alone; that man's powers are not to be exhausted in the manufacture of raw materials into mere animal comforts, and that our system of production and distribution must be fashioned not after Satanic but Divine laws.

The second temptation was more subtle than the first. It was an appeal to his ambition to succeed in his mission by appealing to popular messianic prejudices through spectacular and miraculous religious performances. The popular view of the Messiah was that he would be a wonder-worker, a spiritual Hercules, a divinely endowed personage. If, therefore, Jesus had resorted to the use of supernatural power in strange and spectacular ways, it would have appealed to popular prejudice and brought the Jews, far and near, to his feet. This Jesus refused to do then, or at any later period, in his life. He refused to work miracles to satisfy curiosity, to gain favor or win converts. He steadfastly refused to appeal to prejudice, either favorable or otherwise, but trusted in truth to ultimately win the day.

These two trials having failed to bring Christ to his knees, the third and last was tried. This time it was a vision of all the kingdoms of the world with their glory, and a promise that all should be his for an acknowledgment of the supremacy of his Satanic majesty. It was a big thing and hard to encounter. It was the very thing Jesus had come to acquire, world-wide dominion. It was, therefore, an appeal on a large scale to his ambition to accomplish his mission by an easy and quick route; by appealing to the prejudices of the people and using his genius in arousing the people and leading them in a violent revolution. Every thing was ready to spring forth subject to his command if he would appear in that role. It was a big trial for a big man. Jesus saw through the sham and would have nothing to do with it, though it meant suffering and death to him. He saw that to pick the apple in the bud was only to wither it; that forced revolutions finally ended in disaster and retarded the wheels of progress. A revolution he wanted, the kingdoms of this world under the sceptre of justice he demanded, but he would lay the foundation and await the process of evolution to build the superstructure. He deliberately chose the slower evolutionary process that meant ages of toil and suffering, of education and organization, but also a sure and abiding consummation. He was a wise Master-Builder. He would worship the Lord His God and Him only would he serve. He was an uncompromising adherent of the principles of righteousness and would not stoop to make bread nor gain favor nor win the world through the prostitution of his powers, compromise with wrong, appeal to prejudice or the slightest recognition of evil.

Men are tempted according to their genius and mission in life. If man's ideal and purpose are great he is tempted by great things. Men of genius with world visions and the conquest of the world before them will be tried to the foundation of their being by suggestions to resort to trickery and compromise to accomplish their end. Men of less caliber and objective can be tempted and bought for less. Some can be bought for a small portion of the earth's surface, some for a lucrative job, some for a glass of rot-gut or the smile of a superior. Men are measured by the bids offered for their service; and their attitude under fire determines their fitness for world rule.

What is true of men is true of movements. It is true of the Socialist Movement. Its principles are truth and justice and its objective the conquest of the world and the emancipation of the race. No compromise with Mammon has been its slogan. True to this position, aided by agitation, education and organization, it has grown to world-wide attention. It has come to be recognized and felt as a world power. The powers that be know now that it means business. It has come to the hour of trial. Can it be bought for office? Can it be persuaded to swerve from its uncompromising position and cater to